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SABIYA VIRTUAL PUBLICATION

Reality of Polytheism

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لبيك يا رسول الله

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Read this first

It is the graciousness of Allah Ta'aala that we are blessed with the magnificent faith (Imaan). All praise to Allah Ta'ala who granted us the path to avoid hellfire forever by the faith and taught us respect of beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ (the heart of faith) by Qur'aan. Dear Brothers! It is the longing desire of the satan to devoid a muslim of faith. Satan uses its tricked ways to push us away from faith. Sometimes it calls Mustafa (the epitome of mercy) a polytheism, and later it calls the birthday celebration of our Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ a polytheism, sometimes it calls the going to the friends of Allah Ta'ala a polytheism, at times it don't let a muslim aware of the truth and sometimes it weaves us into illiberality. In essence Satan tries to stop us from understanding basic Islamic principles and its laws.

In light of the Qur'aan, teachings of the Prophet, and sayings of the Islamic Scholars we have tried to elaborate "what is polytheism"? Can we call a muslim polytheist? Status of the Allah's beloved? And this statement of our beloved prophet will lit up your eyes regarding polytheism, the essence of the statement : " I swear to Allah Ta'aala , I don't fear that you will become polytheists".

Glory be to Allah!

If Allah Ta'aala wills it : The reading of this book will make the right path visible, Illiberality will end, you will be aware of

the path of the companions of our beloved Prophet, you will be graciously benefitted. I pray to Allah Ta'aala for the acceptance of this dissertation through his beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ and grant us steadfastness in faith.

Aameen!

In the name of Allah, the most beneficent, the most merciful

All praise to Allah Ta'aala who bestowed his beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ the magnificent book (Qur'aan Majeed) and this book will continue to guide people. Qur'aan Majeed is the greatest miracle of our beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ. It is the same book which impacted the heart of Sayyiduna Umar Farooq and turned him a servant of our Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ. The same book turned Jabeer Bin Mut'am to the pious feet of our beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ. For the guidance and betterment of people, Allah Ta'aala revealed Qur'aan to the shining heart of our beloved prophet which includes both zeal of life and enlightenment. A fountain of grace flowed from Qur'aan in the valley of Faran and a stream of knowledge poured and the unnamed emerged as leaders by the grace of Qur'aan. When we take the blessed name of those pious beings, Radiallahu Ta'aala Anhum and Rahmatullah Ta'aala Alaihim automatically comes to our mouths. By the Grace of Allah and kindness of his prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ, if somehow our heart gets attached to Qur'aan, the purpose of coming

into this world will be fulfilled and it will take us to our destination.

Magnificence of Qur'aan:

Qur'aan is a beautiful book in which there is no room for doubts, it is a clear proof and a shining light, it is a cure, it is a guide for everyone, it corroborates earlier holy books, it is a detailed book, it is blessed, it is generous, every dry and wet are explained in this book, it invites for a thoughtful observation and it brings the reader close to Allah Ta'aala. But every reader won't reach his destination by reading Qur'aan. Let's have a look at one of the verses of Qur'aan:

Meaning: A lot of people mislead by this Qur'aan and a lot of people guided by this Qur'aan.

The question is why a lot of people mislead after reading Qur'aan? What's the reason behind this? Our Islamic Scholars pointed the reasons that they read Qur'aan but their heart is not illuminated by the light of the Qur'aan. It means they misinterpret the verses of Qur'aan and that's why they go away from the right path.

People devoid of the light of Qur'aan:

There was a sect who denied one verse of Qur'aan by looking at another verse. The detailed explanation of this sect is described on Bukhari, Muslim, Ibne Maaja and other books of Hadith. Allama Imaam Abdur Rahman Bin Jauzi Al Baghdadi (510AH-597AH) wrote a book named Talbeese Iblees (in

Arabic). This book was written approximately eight hundred years ago. Abdur Rahman Bin Jauzi described Kharijites in his book. Kharijites are those people who emerged in the era of Moula Ali. The Kharijites would recite Kalimah, they used to offer Salah, they recited Qur'aan as well. A famous call of Hazrat Abdullah Bin Abbas Radiallahu Ta'aala regarding Kharijites:

Meaning: I have not seen any community that tries for their prayers more than them. They had wounds on their forehead due to the excess of prostration.

But they misinterpreted Qur'aan and misleaded so badly that they accused Moula Ali of Polytheism. They said that Moula Ali doesn't belong to Islam.

They were accusing Moula Ali on the basis of this verse of Qur'aan:

Meaning: Allah T'aala alone is the judge.

Let's have a look at the background of this event. Moula Ali appointed a person to end a dispute and the Kharijites told that Allah alone is the judge. The foolishness of Kharijites can be clearly seen here. There's no doubt that the real Judge is Allah Ta'aala and whoever end disputes among people should look for Qur'aan and Hadith. The Kharijites misinterpreted the verse of Qur'aan. Moula Ali sent Abdullah Bin Abbas to them.

Abdullah Bin Abbas' lovely demonstrative style:

Abdullah Bin Abbas went to Kharijites and asked why you people accuse the companions of the Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ of

polytheism? Why do you call the companions of the Prophet a polytheist? The Kharijites said, if Allah is the alone Judge then why did Moula Ali appointed a judge? Abdullah Ibne Abbas said, if I prove from Qur'aan that a person can be appointed as a judge then you will retract, right? The Kharijites replied that they will retract. Abdullah Bin Abbas recited this Qur'aanic Verse:

Meaning: When there is a fight between wife and husband and you want reconciliation then to end the conflict a judge to be appointed from husband and another judge from wife.

Hazrat Abdullah bin abbas said: O' Kharijites! Just think that Allah Ta'aala is commanding to appoint two judges. If appointing a judge is polytheism then Qur'aan would never have invited such actions. And ان الحکم الا للہ Means Allah alone is the real judge. Despite of this lovely behaviour by Abullah bin abbas a lot of Kharijites remained kharijites and a very little remorsed.

Meaning: Grace is only from Allah.

Misinterpreting Qur'aan leads to calamity:

By the above incident it is crystal clear that how dangerous it is for someone to minsinterpret the verses of Qur'aan. The Kharijites accused Moula Ali and other companions of prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ of polytheism and because of this their prayers are wasted and they do not belong to Islam.

There's no contradiction between the verses of Qur'aan:

There are numerous examples in Qur'aan and if someone misinterprets one verse then it feels that other verses are contradicting each other but it is obvious that there's no contradiction between the verses of Qur'aan and only misinterpreting leads to misunderstanding.

Example 1: Qul Hasbiyallah

Meaning: Tell them, Allah is sufficient for me.

Now if someone reads the above verse and say that Allah Ta'aala is sufficient and whoever deems anyone sufficient other than Allah then it is a polytheism. It will surely lead to chaos because of the following verse:

Meaning: O Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ! Allah is sufficient for you and the virtuous believers who follows you are also sufficient for you.

On one side it is mentioned, "Tell them, Allah is sufficient for you" while on the other side it is mentioned, " O Prophet! Allah is sufficient for you and the virtuous believers who follows you are also sufficient for you".

Now the question is if Allah is sufficient, why anyone is needed?

The interpreters answered the question beautifully:

Tell them, Allah is sufficient for me: It means Allah is the real bestower. Everything that is bestowed upon us is by Allah.

O Prophet! Allah is sufficient for you and the virtuous believers who follows you are also sufficient for you: The

virtuous believers who follows are sufficient by the grace of Allah.

Example:2

Dear brothers! It is said that only Allah can bestow and anyone except Allah can't do anything by themselves. Without any shadow of doubt we should believe that only Allah can help, and even a leaf can't displace by itself without Allah's will. But if somone uses the above example to demean our prophet and tries to prove that our Prophet is powerless, our prophet can't help anyone even if Allah wills it then we will end up denying a lot of Qur'aanic verses and Hadiths.

Authority of our Prophet:

It is extensively explained in the Bukhari, Muslim and other books of Hadith that on the day of judgement, people will go to the prophets for intercession but the prophets will tell them to go somewhere else. They will go to our prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ eventually and our beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ will help them. Our beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ will say, "I will be your intercessor". Now if someone believes that our prophet can't do anything even if Allah wills it then the we have to deny the aforementioned Hadith. The Kharijites accused Moula Ali and other Companions of prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ of Polytheism but in reality they never understood the real meaning of Polytheism. So let's understand what is polytheism?

Three types of Polytheism:

(1) Shirk Fil Ibadat
(2) Shirk Fizzaat
(3) Shirk Fissifaat

Shirk Fil Ibadat : To consider somebody worthy of worship besides Allah is known as Shirk Fil Ibadat. The way polytheists of Mecca used to worship those 360 statues in Holy Kaaba.

Shirk Fizzaat : To associate partners with Allah is known as Shirk Fizzaat. The way a majoosi (Fire Worshipper) believe in two Gods.

Shirk Fissifat : To ascribe any of Allah's attributes to someone is known as Shirk Fissifat.

All praise to Allah that a Muslim is protected from every type of Polytheism. Because a muslim neither worship anybody besides Allah nor associates partners with Allah. A Muslim don't ascribe any of Allah's attributes to someone as well. Remember that the third type of Polytheism (Shirk Fissifaat) is a must understand for a Muslim, we will elaborate it later. Let's first see the condemnation of Polytheism.

Condemnation of Polytheism:

Meaning: Polytheism is indeed a great injustice.

Meaning: Indeed Allah won't forgive association with him, and he will forgive the sins other than polytheism, if he wills.

Meaning: And whoever committed polytheism has strayed into far error.

Meaning: Whoever committed polytheism has tied a storm of monstrous sin.

Narrow-Mindedness (Adverse Effects of accusation of Polytheism):

There's no doubt that a polytheist is guilty of great injustice, devoid of forgiveness and salvation, misguided, eternally wretched in hellfire and definitely doesn't belong to Islam. It is right to condemn a polytheist but to accuse a muslim of polytheism is unjust and a big sin. Whoever accuses a muslim of unjust polytheism will be out of Islam himself. There's a Hadith in Tafseer Ibne Kaseer, let's have a look at its summary: Our Beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ stated that a person recites Qur'aan, his face glows by the light of Qur'aan and he is in compliance with the Islamic Laws but he will be devoid of the light of Qur'aan and will be away from Islam. The companions asked, "why will this happen?"

Our beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ said: The person will accuse his muslim neighbour of polytheism. The companions asked again, "who will be the polytheist?"

Our beloved prophet said: The accuser himself won't belong to Islam. Because Muslims are free from polytheism. Accusing a Muslim of polytheism will take the accuser away from Islam. Shirk Fil Ibaadat and Shirk Fizzaat are easy to understand. But the lack of understanding of the third type of Shirk (Shirk Fissifaat) leads a person astray.

Since we have already discussed about the Kharijites that how they went away from Islam by accusing Maula Ali and the pious companions of Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ of polytheism. Let's try to understand Shirk Fissifaat by the Principles of Qur'aan so that by the light of Qur'aan we may be protected from the assault of evil Satan. The Satan always try to stop a Muslim from understanding the right principles of Qur'aan. Because the lack of understanding of the right principles of Qur'aan will definitely lead astray and the Satan will start its tricked ways to deceive the person. At first the Satan will indicate those words in Qur'aan which is used for the attributes of Allah and call the use of these words for a Person polytheism. The Satan gradually stabilises these things in the heart of the person in the name of Shirk Fissifaat. However there are many words that has been used for the attributes of Allah as well as his beloved bondslaves but there's no polytheism in this. We will try to understand the tricked ways of Satan using Qur'aanic examples:

Example 1:

Meaning: Indeed Allah is Kind and Merciful to people.

It is stated that in the above verse that Allah is kind and merciful. Now have a look at another verse of Qur'aan:

Meaning: Indeed there has come to you a prophet from among yourselves who is concerned over your suffering, deeply care for your well-being, kind and merciful to the believers.

We can conclude from the above verses that Allah is kind and merciful and our beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is kind and merciful as well. Here the attributes of Allah Ta'aala and his prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ seems same and to ascribe any of Allah's attributes to someone is known as Shirk Fissifat, so is this Shirk Fissifaat? No... Absolutely not! Because Qur'aan takes us away from Polytheism and it is purifies our heart from Polytheism. The interpreters answered this question beautifully to dispel our doubts: Allah is kind and merciful and our prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is kind and merciful as well but there's no equality in this. Kind and merciful are personal attributes of Allah Ta'aala while these attributes are bestowed upon our prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ by Allah Ta'aala. The attributes of Allah Ta'aala are eternal while the attributes of our prophet are not eternal. Now it is crystal clear that there's no equality between the attributes of Allah and his Prophet. So there's no polytheism.

Example 2:

Meaning: Say, "No one in the heavens or on the earth knows the hidden except Allah".

Meaning: Allah, the knower of invisible doesn't reveal the invisible to anyone but the prophet of his choosing and bestow the invisible knowledge upon them.

Both the above verses are from Qur'aan. The interpreters said that the actual knower of the invisible is only Allah. Without his consent no one knows anything but by the grace

of Allah, our beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is bestowed upon the invisible knowledge. Allah is the knower of the invisible and our prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is also the knower of the invisible but there's no equality because the knowledge of Allah is personal while the knowledge of our prophet is bestowed upon by Allah. So there's no polytheism. Let's have a look at another example:

Example 3:

Meaning: Allah Ta'aa'a is the helper of Muslims.

Let's have a look at this verse as well:

Meaning: Indeed Allah Ta'aala is their master and helper and Jibreel is the master and helper and pious believers are helper.

In the first verse it is stated that Allah is the helper. In the other verse it is stated that Allah is the helper, Jibreel is the helper and pious believers are helper. And both of the verses are from Qur'aan. But there's definitely no contradiction because Allah is the actual helper while Jibreel and pious believers are helper by the grace of Allah. And we have already discussed that the attributes of Allah is personal while the attributes of his bondslaves are bestowed upon by Allah Ta'aala. So there's no polytheism.

Meaning: Allah Ta'aala and his prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ and pious believers are your helpers.

It is crystal clear that Allah Ta'aala is the actual helper while his prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ and pious believers help by the

grace of Allah. Our prophet and pious believers are means for the help of Allah.

Question: When it was already mentioned that Allah is the helper then why the help of prophet, help of Jibreel and help of pious believers are mentioned? Is the help of Allah not sufficient?

Answer: Qur'aan is stating that the actual helper is Allah but Allah Ta'aala elevates the status of his beloved bondslaves and when a person go to the courts of his pious bondslaves then he got Allah's grace.

Example 4:

Meaning: Allah Ta'aala grants daughters to whomever He wills, and grants sons to whomever He wills.

In contrary of this, let's have a look at another verse of Qur'aan when Jibreel went to Hazrate Maryam. The incident is stated below:

Meaning: He (Jibreel) said! I am just a messenger sent by your Lord, I have come to grant you pure son.

On one side it is mentioned that Allah grants sons and daughters while on the other side Jibreel said that, "I have come to grant you pure son". You already know that the real bestower is Allah Ta'aala, Jibreel Ameen only grants if Allah wills.

Example 5:

Meaning: Only Allah causes death (takes souls out), Allah alone gives life and causes death.

Another verse of Qur'aan

Meaning: Say you صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ! The angel of death Malakul Maut will cause you death.

Here again one verse of Qur'aan is stating that only Allah causes death but on the other verse it is stating that Malakul Maut will cause death. Actually there's no contradiction between the verses. It is obvious that only Allah can cause death but Malakul Maut causes death only when Allah wills. Tell me who heals the sick? Who revives the dead? The answer is Allah Ta'aala. Now let's have a look at the following verse of Qur'aan:

Meaning: And I (Isa Alaihissalam) heal the blind and the leprous, and I revive the dead by Allah's permission.

Isa Alaihissalam stated, "I do these by Allah's permission".

Now it is clear that the attributes of Allah are personal while the attributes of his bondslaves are bestowed upon by Allah.

So it is foolishness to term the attributes of Allah and his bondslaves equal. So there's no polytheism.

Satan's self-made monotheism:

The evil Satan contaminate the heart of naive Muslims and because of this a lot of Muslims lose their faith. Let's have a look at the self-made monotheism of Satan: Satan says that if you ask for help from somebody who is close and alive or ask those stuffs which are usually within the reach of a person then there's no issue. However it will be polytheism when you

ask for help from somebody who is far and not alive or ask those stuffs which are usually not within the reach of a person.

Dear brothers! Always remember that Satan is our eternal enemy. The Satan always use its inventive ways to create conflict among Muslims. This is his self-made monotheism which is a new weapon in its arsenal.

Dear brothers! No interpreter or thinker of Islam has given such definition of monotheism in 1400 years that if you ask for help from somebody who is close then it is monotheism and when you ask for help from somebody who is far then it is polytheism, if you ask for help from alive then it is monotheism while if you ask for help from someone who is not alive then it is polytheism.

Remember:

Shirk is not related to alive, dead, close or far. Because if it is polytheism to ask from someone who is far then what will you say when somone ask from a statue which is close to him? In the same way the people who revered Pharaoh and asked from him were Polytheists, although they only asked those stuffs from Pharaoh which were within the reach of him. Polytheism is related to Belief. if you ask for help from someone (besides Allah) by believing him worthy of worship then no matter if it is close or far, dead or alive, stuffs within reach of him or not, it will definitely be polytheism.

A verse of Qur’aan states:

Meaning: Don't invoke with Allah any God.

People deprived of righteousness:

There's no doubt that the narrow-minded people are deprived of righteousness, unacquainted with the truth, deem their views superior to others. A sect who was unacquainted with the truth made a heinous mistake and called our Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ a polytheist (Ma'az Allah Summa Ma'az Allah).

A well known interpreter Hazrate Allama Fakhruddin Raazi (544AH-606AH) in Tafseere Kabeer narrates:

Our beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ stated, " whoever loved me has loved Allah and whoever is obedient to me is obedient to Allah". The hypocrites said that this man (our Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ) has gone close to polytheism. The hypocrites further said that this prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ stops us from praying anyone besides Allah and now he (our prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ) wants us to consider him a God just as the christians considered Isa Alaihissalam a God.

Allah Ta'aala revealed this verse of Qur'aan:

Meaning: Whoever obeys the Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is actually obeying Allah Ta'aala.

There is one thing worth contemplating. Our beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ stated that whoever loved me has loved Allah. Whoever obeys me is obeying Allah. The hypocrites accused our prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ of polytheism and said :

(The prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ has associated himself with Allah. Allah is Allah. And he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is a bondslave of Allah. How is this possible that loving the prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ means loving Allah. Obeying the Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ means obeying Allah)

Qur'aan rejected this. And stated: Whoever obeys Prophet, whoever loves Prophet, he actually loves Allah. Obeying the Prophet means obeying Allah. As we already read the verse:

Meaning: Whoever obeys the Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is actually obeying Allah Ta'aala.

The same interpretation and the same incident is stated in Tafseere Khaazin (Chapter 1, Page 504). Other interpreters have stated this incident as well.

The status of Allah's beloved:

Allah Ta'aala grants powers and elevates the status of his beloved bondslaves and there is no issue in believing this. Believing in the powers of Allah's beloved is actually believing in Allah's authority.

Meaning: Indeed Allah Ta'aala is capable of everything.

Allah can grant any rank, any status to anyone. Allah's authority should not be deemed limited. Let's have a look at the powers of Sulaiman Alaihissalam which is granted by Allah: Djinns were subservient to you, Air was subservient to you, You knew the languages of birds, you would talk to the

ocean fishes, you were given the governance of the whole world, you could fly in the sky.

A person should always believe in Allah's authority. As Allah Ta'aala is capable of everything.

Narrated by Hazrate Abu Huraira Radiallahu Anhu, In a Hadith Qudsi our beloved prophet states, "Indeed Allah Ta'aala says, I declare war on those who has enmity against my friends". What does enmity against Allah's pious bondslaves?

To try to depreciate the status of Allah's beloved, to deny the rank and status of Allah's beloved, to try to instill ill of Allah's beloved in the hearts of Muslims, all of these are bitter enmity against Allah's pious bondslaves. The narrators said that Allah Ta'aala deprive that person of faith during the death whoever has enmity against his pious friends.

Allah Ta'aala says, " My bondslave keeps getting close to me, first he get close to me via obligatory actions and then via voluntary actions until I make him my beloved. And when I make him my beloved, I become his ears by which he listens, I become his eyes by which he watches, I become his hands by which he apprehends, I become his legs by which he walks and if my beloved ask something from me, I definitely accept his prayers.

Explanation of Hadith:

A great interpreter Allama Imaam Fakhruddin Raazi in Tafseere Kabeer (Chapter 7, Page 436) states a Hadith Qudsi under Surah Kahaf:

When a pious bondslave of Allah Ta'aala prays constantly and becomes Allah's beloved then he reaches a rank and Allah Ta'aala states, "I become his eyes, I become his ears".

When the grandeur light of Allah becomes ears of Allah's beloved then his pious bondslave can listen the close as well as the far.

When the grandeur light of Allah becomes eyes of Allah's beloved then his pious bondslave can watch the close as well as the far.

When the grandeur light of Allah becomes hands of Allah's beloved then his pious bondslave can do such things that stuns the mind.

Dear brothers! Allah's beloved possesses immense powers which we just understood by Hadith Qudsi and Tafseere Kabir.

The greatness of the follower of Sulaiman Alaihissalam:

The powers of Allah's beloved is stated in Qur'aan as well, Bilqis (Queen of sheba) had a mighty throne which was 80 yards in length, 40 yards in breadth, adorned with gold ,silver and diamonds, it would take two months for a horse to cover the distance (From Sulaiman Alaihissalam's court to the throne of Bilqis). The throne was closed behind seven rooms.

Hazrat Sulaiman Aalaihissalam says to his courtiers: Queen Bilqis is coming here and before she came:

Is there anyone among you who can bring the throne of Queen Bilqis to me. Qur'aan states that a powerful Djinn said, "I will bring". Hazrat Sulaiman Alaihissalam said: How long

will you take? The Djinn said: I will bring it before the sunset. Hazrat Sulaiman Alaihissalam said: I want earlier than this. Qur'aan further stated this incident and Hazrate Aasif Bin Barkhiya was mentioned who was a follower of Hazrat Sulaiman Aalaihissalam and a friend of Allah.

Meaning: Said the pious friend of Allah who had knowledge of the book of Allah Ta'aala. I can bring that throne before the twinkling of your eye.

Hazrat Sulaiman Alaihissalam said: Bring it.

Hazrat Aasif Bin Barkhiya presented the throne before Hazrat Sulaiman Alaihissalam in a moment.

Allah Ta'aala granted powers to Aasif Bin Barkhiya and you made such difficult task easier. If a pious follower of Hazrat Sulaiman Alaihissalam has such power then imagine the powers of the pious followers of our prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ. Think about the powers of Prophets and we can't even imagine the power of the head of the Prophets.

Belief of the companions of the prophet:

During the reign of Hazrat Abu Bakar Siddiqui Radiallahu Ta'aala Anhu, Muselma (The Liar) had sixty thousand soldiers when he raised his head. In the Battle of Yamama the number of Muslims was very small. There was a moment when Muslims got into huge trouble,

Hazrat Khalid Bin Walid, the commander of Muslims called our beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ for help.

Ibne Kaseer (recognized by the world as a researcher) writes in Al Bidaya Wan Nihaaya (Chapter 6, Page 24) :

Meaning: The companions on that day were calling on our beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ for help. Just think that who can understand monotheism better than the companions of our prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ? The companions would never have called the prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ for help had calling someone for help was polytheism. However, it must be noted that the pious bondslaves of Allah Ta'aala can help only if Allah wills. Allah Ta'aala grants powers to his beloved and they help us using these powers.

The path of salvation:

The companions used to seek help from our prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ in trouble times, the companions would consider our prophet intercessor and the companions had a strong belief that the actual helper is Allah Ta'aala. The powers of our beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is bestowed upon by Allah and the prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ helps us by Allah's Grace.

This is the practice of the companions and our beloved prophet commanded us to follow the footsteps of the companions.

Have a look at the Hadith of our prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ:

Meaning: Our beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ stated, Bani Isra'il divided into seventy two sects and there will be seventy three sects in my Ummah (community). All sects will go to hell and only one sect will to paradise. The companions asked, O Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ! Which sect will go to paradise? The

prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ said, That sect will follow me and my companions.

The companions were well aware of the rank and status of our beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ which was bestowed upon by Allah Ta'aala. So whoever wants to follow the footsteps of the companions should also accept the rank and status of our beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ.

The belief of Imame Aazam Radiallahu Anhu:

Our leader Sayyiduna Imaame Aazam Abu Haneefa Radiallahu Ta'aala Anhu is one of the pious bondslaves of Allah, You are a Taabayi (Born after passing of Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ and contemporary of the companions of our prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ), You benefitted from the companions of our beloved prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ, You say in the court of Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ:

Meaning: O my Lord صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ , Master of the both worlds! Fulfil my needs. Of all the creations I am one of the beggars and needy to seek your charity.

Meaning: The most generous and honorable of all the humans and the djinns, the one who distributes the treasures among the creation, do me a favor please, accept me with your consent and grant me with prosperity.

Meaning: I am a candidate of your صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ charity, I am your صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ beggar, Of all the creation, I have no one but you صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ .

Imagine who among us can understand Qur'aan better than Imam Azam Abu Haneefa. You are a Taabayi and a pious bondslave of Allah Ta'aala. You are begging in the court of Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ after years of passing of Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ, You are asking for help from our prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ. However you had the belief that only Allah Ta'aala bestows. Our Prophet bestows by the grace of Allah Ta'aala.

Belief of the author of the Dalayilul Khairaat:

The author of Dalayilul Khairaat possesses high rank. You wrote a book centuries ago named Dalayilul Khairaat. You gathered Durood and Salam with great affection. Your esteemed name is Muhammad Bin Sulaiman Jazooli (807AH-870AH). Dalayilul Khairaat is a famous book and Islamic Scholars have termed this book effective. Let's look at some of the Duroods written in the book and you will understand how the pious persons understood the rank and status of our beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ . You writes:

Meaning: O Allah Azzawajal! Send your favour upon the holy prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ who is generous and kind.

Meaning: Our Lord صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is the solver of the problems.

Meaning: O Allah! Send peace and blessings upon the Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ who dispel sorrows.

Dangerous assault of evil Satan:

When the Satan sees all his tricks failing, Muslims are not ready to accept the Power of Allah finite, Muslims believe that

Allah Ta'aala can grant anyone any rank and status. The wickedness of Satan get exposed and the eternal enemy starts using lies and says O Muslims! You love Allah's Beloved? You ask for help from them? So that you become close to Allah Ta'aala? The Polytheists used to have this belief. They would worship statues so that the statues take them close to Allah. What's the difference between you and a polytheist? The Satan shows this verse of Qur'aan:

Meaning: They say we worship these statues only because it may bring us close to Allah Ta'aala.

Exposing Satan's deception and the real meaning of this verse:

See how big of a lie this is, it is about those Polytheists who worship other than Allah. Prophet or friend of Allah, Muslims don't worship anyone besides Allah. There is a big difference, they are committing polytheism, worshipping statues, disobeying commands of Allah Ta'aala and still believing that it will bring them close to Allah. Can a person get close to Allah if he disobeys the commands of Allah? And these statues are incapable of bringing anyone close to Allah as we are commanded to keep a distance from these. Allah Ta'aala did not grant these statues any rank or status. Despite of these facts how big of a injustice it is to affix this verse to Muslims.

Indeed, there's no similarity between a Muslim and polytheist, Pious beings and statues. Qur'aan commands us to keep a distance from statues and get close to the prophets

and friends of Allah, we are commanded to dismantle statues and adhere to the prophets and friends of Allah. Love of statues takes a person away from Allah. Contrary to this, Love of the prophets and friends of Allah brings a person close to Allah. The statues are neither comforter nor helper, while the prophets and friends of Allah are both comforter and helper by the grace of Allah. When there is such a clear difference then friends of Allah and statues can never be same. Qur'aan says:

Meaning: A lot lead astray after reading Qur'aan.

A Hadith narrated by Hazrat Umar Bin Khattab Radiallahu Anhu is for those who misinterprets Qur'aan:

Meaning: Our beloved Prophet says, "Allah Ta'aala will elevate the status of some by this Qur'aan and Allah Ta'aala will destroy some people by this Qur'aan.

Of course, they will be elevated by the light of Qur'aan. And only the lover of Prophet will receive the light of Qur'aan.

And the people who will be destroyed because they misinterpret Qur'aan and accuse Muslims of polytheism and they affix those Qur'aanic verses to muslims which are for the condemnation of statues.

Our beloved prophet said regarding Kharijites that they will be the most evil people of the creation. Imam Bukhari quoted the sayings of Hazrat Abdullah Bin Umar regarding this sect:

Meaning: Kharijites are such evil people that they affix those Qur'aanic verses to muslims which are for the

condemnation of Polytheists. Such people are definitely far from Islam, love for such people will take a person away from Qur'aan.

Our beloved Prophet has raised the flag of Monotheism. Let's have a look at a beautiful saying of our prophet:

Meaning: Our beloved prophet says, "I swear to Allah Ta'aala , I don't fear that you will commit polytheism after my passing".

Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ says that I don't fear that my Ummah will indulge in polytheism. However! I really fear that you will stuck in this world, you will fall in love with this world.

Tell me who is not indulged in love with this world? But our prophet already said that this Ummah will not commit Polytheism.

Believers of Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ , lovers of Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ , Readers of the Kalimah of Huzoor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ may be sinners but whenever asked about the the real creator and the master, the real bestower, the real problem solver, then there will be only one answer and that will be Allah Ta'aala. And when you ask them regarding the powers of the prophets and the friends of Allah Ta'aala then they will say that Allah Ta'aala grants powers to his beloved bondslaves. The prophets and the friends of Allah Ta'aala help only when Allah wills. No Muslim considers anyone worthy of worship besides Allah Ta'aala.

Ruling on seeking help from the pious bondslaves of Allah Ta'aala:

Meaning: Narrated by Hazrate Utba Bin Ghazwaan that our prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ said, When you lose something or you want help and you are on a land where there is no one to help then you should say: O bondslaves of Allah Azzwajal! Help me. Indeed, there are such pious bondslaves of Allah Ta'aala who are invisible (and they help).

Interpreters of Hadith says: It is such a practice that when you do this you will see the benefits promptly. It is clearly proved by the above Hadith that our beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ himself stated the ruling on seeking help from the pious bondslaves of Allah Ta'aala.

The last thing and the identification of the enemy:

After all the Hadiths and the verses of Qur'aan it is a humble request to you dear brothers. It is stated in Qur'aan:

Meaning: Indeed Satan is your enemy, so you too deem it enemy.

The intention of Satan is to destroy us and take us away from the beliefs of the companions of prophet and Allah's beloved. The Satan wants to take us away from the right beliefs by misinterpreting Qur'aan. The evil Satan also wants us to forget the judgement day by indulging us in this transitory world.

Remember! Worldly love remains in this world. Our loved ones will take us to the grave on their shoulders and leave us

alone in the grave and we won't have anyone to turn to. Please take special care of your faith and infuse fear of Allah in your heart, instill love of our Prophet in your heart. We obviously need such environment for this where we can learn the teachings of Qur'aan, where we can learn the interpretation of Qur'aan according to Hadiths and sayings of Allah's beloved. It will surely infuse fear of Allah and love of the prophet in your heart.

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